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OBITUARY.

For the Recorder & Telegraph.
DEACON ELISHA BILLINGS, LATE OF CONWAY, MASS.

[Extract from a Funeral Sermon.]
DEACON BILLINGS received a public education at Yale College, which he entered at the age of 17. In 1775, after preparatory studies, he commenced preaching the Gospel in Conway, and received one or two invitations to settle as a stated pastor. But on account of bodily weakness, he was compelled to discontinue his pastoral duties. He never engaged in other pursuits, and he never resumed the sacred function. But he was therefore to become useless. At an early age, when about 14, he had felt the burning power of the Gospel, and at the age of 17, he publicly gave himself to the service of the Lord; and from that period to his death, his influence has been decidedly in favour of the Christian religion. In 1780, he was elected deacon in this church; and for many years he was a Director and an active promoter of the Hampshire Missionary Society. He was also, for a time, President of the Education Society of Franklin County, a member of the Board of Trustees of the Amherst and Sanderson Academies; and till the death of one of the Board, and a warm friend of Amherst College. These various offices, to which he was chosen, show the esteem and respect with which he was regarded by the religious public.

Several months before his death, he perceived that the time of his departure drew nigh, and immediately set about a special preparation for the great change. Realizing that he had little more to do with the world, he seemed to have withdrawn his attention and affection from it. I have often been surprised to find, when he had always seemed to notice persons with strong interest, soon become indifferent to every thing relating to this world that came around him, and have all his time so occupied with the subject of religion and the things of eternity, even while he had yet a short life for months and perhaps years. He was rooted in his soul, and that the interest taken in worldly affairs, was only that of the passing traveller takes in the objects of the earth, serving to amuse him under the sun, pressing forward to its termination. A man who loves the world supremely, cannot shut his mind from his favorite objects, and his departed friend, and fix his thoughts on things upon religion as he draws near the close of life. There must be a love to religion previously implanted in the heart, superadded to all earthly loves, or the soul, even on the verge of eternity, will linger on the dear objects of the world behind, and only forward because fear impels it. Our dear friend, from the weeks and months of meditation and prayer which he spent on the bed of sickness, found his evidence of an interest in Christ very much to brighten and to disappear from his view, so that when his departure, he could say, "The world is left to me, and I am dead to the world." "I feel that I lack nothing of preparation for the life to come, but a deeper sense of the evil of sin." "I tell you of the preciousness of a Savior." "I feel that I am more favoured than I deserve, and I feel disappointed," says he, "to think of going again into the world, which has now its charms." He was not disappointed; but the mercy of God forsake him as the waves of death gathered around him;—but some kind hand that had softened the bed of pain, and nearly taken away the pains of a terrific disorder, mercifully released him almost without the final struggle.

"As sweetly as a child,
Neither thought, nor care, nor care, nor care,
With long play, at close of summer's day,
Lies down and sleeps."

"Lies down and sleeps;
As sweet a boon of sleep partaking,
As his Saviour, sunk he to his rest."

"We may not add with the poet—
That sleep! more blessed was the waking;
Than that night a heavenly morning broke,
When heaven was round him when he woke."

His religious sentiments of Deacon Billings are well known, decidedly evangelical. Men had a more thorough and systematic knowledge of the doctrines of the religion than he. Indeed, theology was his passion. But he did not maintain the doctrines of the cross merely because he seemed necessary to make out a connection; but principally because he found in the Scriptures; and also, as he often said, because they constituted a part of his experience; and he could no more doubt their truth, than any thing else that was a part of his experience. Hence he conceived of these truths to lie at the foundation of the Christian character, especially the alienation from God, and the redemption by the sacrifice of the Lord Jesus Christ. As he approached the termination of his life, the soul sincerely looks about for the best support to rest upon, these precious truths to him more important than any other; and hence he could not assent to their value and importance without those, and they were many, who within the sound of his voice. "I have been so faithful," said he in the commencement of his sickness, "to my neighbors and to my friends, that I wish to spend the little remnant of my strength, therefore, he invited his friends to come and listen to the counsel of a man. And though we may have neglected

to follow his advice, yet how can we ever forget the solemnities of that consecrated evening, when our departed friend, pale and emaciated, seemed to rouse all his energies, and most plainly and faithfully warned us of our danger, and testified to the importance of the great truths of the gospel, and to their efficacy upon his soul? Who does not remember, as he kneeled down to pray with us for the last time on earth, with what fervency he sent up his petitions, and what peculiar nearness there seemed to be between God and his soul? We may indeed, (for such is human nature!) we may for a time forget the solemnity and impressiveness of that hour, when with all our evils and stupor, we could not entirely resist the warnings of an aged Christian, standing upon the brink of eternity. We may forget all the admonitions we have ever heard from his lips; and all that was worthy of imitation in his example. We may forget the peculiar solemnities of that day, when we met in this house to pay our last respects to his memory, when for a season, it seemed as if many of us should be made his companions in death. We may count as foolishness that plan of salvation which he spent his last strength in recommending; and reject that Almighty Saviour whose merits hug all his hopes. But let us remember that there is a day coming, and it is near at hand, when all these things will crowd back upon our minds with the most vivid distinctness. And if we have made no improvement by all we have seen and heard, how terrible will it be, not merely to meet an injured Saviour, but our departed friend in judgment! And how often will memory and conscience repeat over and over their stabs, through all eternity, upon that soul which could resist such prayers, and testimonies, and warnings, and providences!

* A most violent and destructive storm of hail, wind and lightning, occurred during the funeral.

RELIGIOUS.

For the Recorder & Telegraph.

A COMPARISON OF THE PRESENT WITH THE PAST.

At a time when there is no religious excitement, but great stupidity and indifference to spiritual concerns; at a time when professors of religion are hanging their harps on the willows, and ministers are tempted to say, "We have labored in vain and spent our strength for nought; What can be said? What can be done?" a similar situation he complained, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? And I said, this is my iniquity: but I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of thy works. Thy way, O God, is in the sanctuary. Thou art the God that doest wonders."—So he did, and so we may do.

By comparing the present with the past, we may find much reason to thank God, take courage, and go forward. Such comparisons have been frequently made: and a view of the improvements that have been brought about in the religious state and prospects of a people, though by a slow progression, is very cheering and encouraging, particularly to those by whose instrumentality they have been effected.

Such a comparison I wish to make for the encouragement of Domestic Missionary Societies.—To do this, I will confine myself to the County of Essex, N. Y. and its vicinity. Twelve years ago there were eight Presbyterian and Congregational churches only; and some Baptist churches. Their numbers were small. Some of them maintained the public worship of God, appeared desirous to obtain preaching, and were disposed to do something for its support. But others did not hold meetings on the Sabbath, had no church-meetings, and had lived without ordinances for years. Their neglect of discipline, and the disorders that prevailed among them, rendered it doubtful whether they could be called churches. If missionaries would take them by the hand, they were willing to be led, and would attend their preaching; but they had very little disposition to help themselves. But what rendered their situation still more deplorable was, there was not a Presbyterian, Congregational, nor Baptist Minister in the County.

In this destitute and depressed state, the missionaries from the Berkshire and Columbia Missionary Society found these churches and this people. By the efforts of their missionaries nine Charity Libraries were set up in different towns; in each of which there was a set of Scott's Bible, bound in eighteen numbers octavo, with other good books. As a condition of enjoying these libraries, persons were to observe the Sabbath, refrain from profane swearing and the intemperate use of ardent spirits, restrain their children and families, and attend the preaching and instructions of missionaries. The books for these Libraries were obtained by contributions for this object; and the property was conveyed to the above named Society. These Libraries have done good in three respects particularly. They have opened to the destitute, a source of religious knowledge, and have been blessed to comfort and edify God's people. They have been a check to vice; and they have given missionaries an influence which otherwise they might not have had.

Before, when a missionary said, in a family, "God requires that you keep the Sabbath holy. Do not profane this sacred day, by labor, visiting or by sports," they would ask him, "Sir what shall we do?" M. Go to meeting. P. We have no meetings. M. Then read your Bible at home. P. We have no Bible. M. Then read other good books. P. We have no books. The Missionary was confounded

and could only weep over such desolations. When these books were placed in a settlement, the servant of the Prince of Peace would say, you have no meeting to attend; but do not profane the Lord's day;—I furnish you with employment. These books contain important instruction, and will show you the way of salvation. Read them to your children and families. Such addresses, frequently made, had an influence on the conscience, and served to restrain from vice.

Soon after the servants of that Society began their labours in this region, a revival of religion commenced in one of the churches, and gradually extended to most of them. God heard prayer, sent down the Holy Spirit, and wrought wonders. There was a great shaking among dry bones, which had the appearance of having been once connected with organized bodies; old professors were awakened; those who had long gone astray, were reclaimed; and many dead in sin were convicted, and quickened to a life of virtue; and there was a great flocking to the standard of Christ. These old and decayed churches, were repaired; their members, with deep contrition, confessed their wandering, felt the obligation of their former vows, renewed their covenant, and were anxious to be in a suitable state to receive to their communions the returning prodigal and the penitent sinner. Great additions were made to the churches; to some more and to others less. This was the case with Baptist churches as well as Congregational. It must not be understood, however, that those missionaries were the only laborers. They had a fellow-laborer from Vermont, who preached several months in the town where the revival commenced. And Baptist missionaries were sent here and labored successfully.—Since that general revival, the Spirit of God has been repeatedly poured on some of the churches, and they have had heart-cheering refreshings from the presence of the Lord. During the great revival, three churches were gathered; and since that, two others; and their prospects are favorable. Twelve of the churches have formed a Association, and hold annual meetings by delegation. This bond of union has certainly been a help to these churches, and to the cause of religion in this region.

In proof of this I remark, that it has been called to ordain four ministers, three of whom have pastoral charges in this County. The Essex Bible Society, auxiliary to the American Bible Society, has distributed, on an average, one hundred and fifty Bibles and Testaments. The good that this Society is doing, will be known when all hearts come to be revealed. It has certainly added greatly to the privileges of this people.

There are at this time seven ordained ministers and one candidate labouring among these churches. Six churches have stated preaching. Besides these, the Baptists have a number of ministers, and several candidates labouring in this field.

The people here have been taught particularly the importance of helping themselves; of contributing for the support of the gospel. And they now have different views on this subject from what they had, and a different disposition. And it is highly worthy of notice, and a very favorable circumstance, that since the great revival, these churches have felt as though they could not live without at least some preaching; and they are disposed to contribute towards its support; but they are few and feeble; a little is a burden; and under this burden they stretch out their hands for help.—It is matter of joy, that the United Domestic Missionary Society have heard the Macedonian cry from this region, and are stretching out a beneficent hand. Several ministers receive a part of their support from that Society, without which it seems as though they could not live here.

By this comparison of the present state and prospects of this people with the past, we see that God has done great things for them; and we wish to give him all the glory,—to him it belongs. But it may be said with humility, that it is justly due to the Berkshire and Columbia Missionary Society to state, that much the greatest part of the improvements in the moral and religious state of this people must be ascribed to the blessing of God on the efforts of that Society. The Berkshire and Columbia Society have labored, and the United Domestic Missionary Society, have entered into their labours. In the sincerity of the heart, we wish them God speed.

N. B. When we compare the present state of this people, with what it ought to be, there is a lamentable want. They are at a great remove from it. This shows the necessity of patient and persevering effort.

A FRIEND TO DOMESTIC MISSIONS.

For the Recorder & Telegraph.

THE HOLY SABBATH.

The bold stand made by Gov. PARRIS, in declining to accompany Lafayette in his tour on the Sabbath, must rejoice the heart of every friend of his country.

No one surely would object to all reasonable respect being paid to such a person—one who has shown himself so much the friend of liberty and the rights of man—at a proper time. But when we look into the sacred volume, and read the solemn command, "Remember the Sabbath day to keep it holy," can we for a moment hesitate, whether to obey this command, or conform to the customs of a vain world?

No man of discernment can have failed to observe the influence which the example of rulers has upon the people. If rulers neglect to obey this command of Jehovah, multitudes of the people will. Nor, on the other hand, can it be denied, that the sentiments of the people, when duly expressed, exert a powerful influence upon the minds of rulers.

A few years since, in many of our New England towns "Moral Societies" were formed, to assist the magistrate in enforcing the laws on this subject; and for the time it had a salutary effect.

When the magistrate feels himself supported by public opinion, he puts on some resolution; but when he considers any measure unpopular, he is too prone to neglect his duty. Although we have reason to lament that this is our present situation, shall we consent to remain so? No, my fellow citizens! Let the noble example set by Governor Parsons, be our example. Let them not fear that they shall want support. Many of their constituents who now stand looking on, will be roused to exertion, and will breast all opposition with firmness. It is time—high time, in this enlightened country—that those who wish to support order and regularity in society, should take their stand. So doing, we should soon see an alteration in the morals and manners of the people. We should soon see the Sabbath revered, and the numerous vices which so greatly abound, banished from our country, or at least compelled to hide their heads. The pieces that have been published in your useful paper, I cannot but hope have done much good. May those who have leisure continue to write, and you continue to publish, until public opinion shall be firm in support of every Magistrate who enforces the laws of his country. Then may we expect that He who ruleth in the heavens, will bless us; and we shall know by happy experience, that righteousness exalteth a nation.

I have been led to these remarks, in consequence of reading the "Practical Observations" of Dr. Scott, upon the last chapter of Nehemiah, from the 14th to the 31st verse.—For the benefit of those who may not be furnished with his Commentary, I will ask you to copy them.

"The due observance of the Lord's day forms an important object for the attention of those who would promote true godliness. and the Christian Magistrate should take proper measures to prevent that sacred day from being profaned by labour, merchandise, or the carrying on of those occupations which subvert the luxury and pride of life. And as nobles too commonly set the example both of breaking God's commandments and of disregarding royal edicts in this particular; they must first do their duty. Persons, in the higher order of society in general, little consider the effects of their misconduct. If they violate the holy day of God, others will assuredly imitate their impiety; and thus the flood-gates of ungodliness and wickedness will be thrown open, which must bring the wrath of God on guilty nations. Indeed, the present state of unprincipled profligacy in these kingdoms, may be shown in great measure to originate from the relaxed sentiments which some time after the reformation began to prevail concerning the spending of the Sabbath. And as these have gained ground, that holy day has gradually become more and more the time when the lower orders have been let loose to corrupt one another."

A LAYMAN.

For the Recorder & Telegraph.

Messrs. Editors.—A number of Ministers and Christians, in different parts of the country, have for some time past devoted a portion of the time between the hours of 8 and 9 o'clock on Saturday evening, to special prayer for the influences of the Holy Spirit upon the churches and congregations in our land. The practice, it is believed, has been eminently useful; and it is earnestly desired that it may become universal. If you can do any thing by means of your very useful paper to promote it, you will accomplish an important object for the community.

Different individuals in the same family or neighborhood, can for the above purpose assemble together, at that time or some other, as is most convenient and agreeable to themselves. And if they should all unite to him who heareth prayer, have we not reason to believe that he would soon answer them in rich and abundant blessings on themselves and others.

SABBATH SCHOOLS.

Extract from a Sermon preached at the opening of the Sabbath School in Pittsfield, in May last.

The Sabbath School, the last summer, was continued for the term of four months, and contained on an average 152 scholars. The attention of the children was principally directed to the Bible, and the whole number of verses committed to memory by them was 122,836. The whole number of verses in the Bible is 31,176, and the whole of the New Testament is 7959. Of course it will be seen that the amount committed to memory by the whole school is nearly four times the amount of the whole Bible, and more than 15 times the amount of the New Testament. The highest number of verses committed by any one scholar, was 4006. At the same rate, this child would commit the whole Bible to memory in 2 years and 7 months, and the whole of the New Testament in less than 8 months. Three children committed to memory, 9976 verses which are two thousand more than the whole New Testament contains; and 13 children committed 33,536, exceeding by nearly 1200 verses the whole Bible. These children in the mean time attended to the ordinary business appointed them, either in their schools or at home; consequently, all the attainments made at the Sabbath School are clear gain.

The difference observed in the progress of

different scholars, depended, perhaps, in some degree on the different natural powers of the children; but still more on the difference of age and application; and on the encouragement and aid which they received from their parents at home.

You see, parents, in this short story, what you may do for your children. We venture to say, that in 4 years you may induce your child, possessing an ordinary capacity, to commit to memory the whole Bible. In still less time, you might make familiar to him, all parts of it which might be thought suited to be treasured in his memory. The amount of 9 whole New Testament, and this too, without withdrawing his mind from any other important study or pursuit. But if this should be doubted; we fear no contradiction when we say the period of childhood is sufficiently long, with proper exertion on the part of the parents, to make a child familiar with the whole Scriptures.

O fathers and mothers, what have we lost by living a little before the age of Sabbath Schools! I cannot but forcibly feel that I should preach with different sensations, and to a different audience, if instead of the ignorance of the Word of God I every where met with, I knew that very individual of mature age in the congregation had my whole text-book committed to memory. I cannot but look upon the next generation, as much elevated and privileged above us, from this single circumstance. They seem to me to be a giant race, whom, although ourselves small in stature, we shall be instrumental of raising up. And the visions of my hopes present an increasing number of successive generations around the throne of God, redeemed through the influence of these means from the curse of the law. I seem to see too, thro' these humble but mighty exertions, the millennium hastened on, and becoming the very inheritance of our children. O favored generation of children! press on to seize the prize which your fathers must relinquish, but which it is now in their power, under God, to bequeath to you.

AN ADDRESS

By the Rev. Joel Mann, of Bristol, R. I. before the New Hampshire Sabbath School Union, at its anniversary, Sept. 7, 1825, on the resolution for the acceptance of the Report.

Mrs. President.—I offer this resolution under a deep impression of the utility of the Sabbath School system. It is one of the mightiest moral engines which has ever been made to operate upon mankind. It commences the work of reform at the right period of life; because, it is the period when impressions are more easily made on the mind, are more vivid, and generally more lasting.

Religious instruction, whether given in the family or in the Sabbath School, is exceedingly important as it regards the individuals to whom it is imparted.

The foundation of character is generally laid in the early part of life. The outlines of the picture are then drawn, and what follows is the filling up of the various parts. If the first delineation be incorrect, it will be difficult, if not impossible, to remedy the evil when you come to the finishing part of the work. Many an artist, and many a man not an artist, have been constrained at last to sit down and lament the errors of the beginning.

It should ever be remembered, that children are depraved. It is necessary, therefore, that a counteracting influence be brought to bear upon this depravity, at the earliest period possible. All the moral apparatus which God in his mercy has furnished us, should be put into operation to check and eradicate it. If this be not done, the depraved child will become more and more alienated from God, and more hardened in the ways of sin.

Religious impressions on the minds of youth, have a controlling influence over them amidst the labours and temptations of more advanced life. Although the identical expressions may be forgotten,—although the language which once had a place in the memory may be obliterated,—yet there are general ideas of what is right and wrong remaining, which are of vast importance; there are impressions made in favor of truth and duty, which cannot easily be eradicated.

It is impossible to estimate the value of religious instruction, because it is impossible to ascertain the amount of moral excellence & personal happiness which it may be the means of producing. This instruction may stamp on the character of many a little occupant of an humble dwelling, a dignity and worth which shall call forth the world's admiration; and what is infinitely better, the approbation of the Great Judge of all. When, through the influence of divine grace, these instructions take effect upon the heart, and become the means of its conversion, you have raised a fellow being to a state of fellowship with God, and of membership in his holy and happy family. In moral excellence and greatness, such a person "is exalted far above the monarch who dwells in his little hour of magnificence on earth, and then descends a ghost of departed greatness, into the land of condemnation."

In a political point of view, Sir, we shall find the fact to be the same. Through the kind providence of God, we are placed under a free republican government;—a government which is not supported by coercion; which looks not for its stability to fleets and armies, but to the intelligence and virtue of its citizens. Civil authority may forge its chains to bind the limbs of man, but these have no power at all to bind the heart. It is the authority of heaven alone, that can control and subdue the wayward passions of our nature. By arraying this authority in all its majesty before the

mind;—by presenting the laws which have been revealed for the regulation of our conduct;—by setting forth the obligations we are under to be always obedient to the great Parent and Sovereign of all, a most effectual barrier is reared against vices and crimes.

Your wise men may legislate in all the excellence of their wisdom;—your officers of justice may put into exercise the utmost vigilance;—your armies may swell to a most fearful and appalling size; but all these will be utterly ineffectual to uphold the pillars of government, among a population degraded by ignorance & vice. Without moral restraint, the laws of society will be openly violated & secretly evaded; and passion and inclination become the only rule of action. What is the history of mankind through all preceding ages, but a mournful illustration of this truth? Has not "the reign of terror," under which one of the fairest portions of Europe groaned and writhed, shown us most convincingly, that civil authority is but a cobweb, when once the minds of the people are set free from a sense of moral obligation? What, Sir, were the effects of that system, which sought to turn the Christian religion out of the empire, and even to banish it from the earth?—which not forth its sacrilegious of the gospel, and which determined to wrest from the Lord the Sabbath which he had sanctified for himself? By unbinding society, it became a scene of anarchy, cruelty, oppression, and blood. Government was overthrown. Public confidence was destroyed, and individual rights were outraged. Rely upon it, Sir, that similar causes will produce again, in any nation, similar effects. And, if we would see our country smiling, and prosperous and happy in the enjoyment of freedom and peace;—if we would have her institutions preserved, and our government convey its blessings to posterity, we must attend most diligently and perseveringly to the moral and religious instruction of the young.

No where is vice and ignorance so much to be dreaded, as under a republican government such as ours. No where is its influence so dangerous,—so surely destructive to civil order and rational liberty. He who does not perceive this, has but a very limited idea of the nature and effects of our free institutions. He who does not feel this, is insensible to the dearest blessings and privileges of society. He has lost sight of one of the greatest objects for which our fathers labored and suffered. It is righteousness which exalteth a nation, but sin is both a reproach, and the cause of destruction to a people.

But, Sir, the religious instruction of youth is important as it regards religion itself. The rising generation is the hope of the church. To them we look for successors to those who are finishing their labours upon earth, and one after another are removed to the eternal world. The interests of religion must soon be entrusted to those who are coming after us; and surely none who love Zion, can be indifferent as to what may be the result. Can any one imagine, that the safest way will be to suffer children to grow up without being in their minds any religious principles? Can it be supposed that the best method of promoting the welfare of the church, is to bring forward an untaught, irreligious generation? Will the faith once delivered unto the saints, be most purely kept and most ably defended by those who have been nurtured in ignorance and neglect of it?

I know, indeed, that some have objected to the religious instruction of children, because, as they are pleased to affirm, it warps the mind in favour of particular creeds, and prevents a candid and impartial examination and decision. Sir, I am unwilling to impeach the understanding of these men so much as to suppose them sincere in this objection. I believe that Rousseau was sincere in it, because he wished to root out Christianity from the world, and this was an artifice of his to accomplish it.

If this objection is a valid one, it will hold good in other cases. Why, then, should children be instructed in any of the branches of literature? for if taught at all, it must be according to some received system, and this will be likely to prejudice them in favour of that system, and thus to shackle their minds. Why should they be instructed in the business of husbandry, or any of the mechanic arts?—for those who teach them have adopted their own system, and will teach them accordingly. Indeed, why should children be instructed in anything? Why not leave them to take their own course, and to depend exclusively on themselves, and gather knowledge only from their own experience? The objection, if valid, would carry us to all this extent. But this would be reducing us to a state of barbarism at once. This would be putting out all the lights of the world, for fear some might be misled by them.

I think it cannot have escaped the notice of any observing person, how very possible it is for people to live in a state bordering on heathenism in a Christian country,—how, within the sound of the church-bell, may be found whole families, that seldom, if ever, enter the sanctuary of the Lord, to hear the gospel preached;—how, within an hour's walk, you may find habitations of rational immortal beings in which there is no bible, and in which you may perceive a most lamentable union of ignorance, stupidity, and vice. Now, let instances of this kind continue to multiply, and I know of no better way for it than to neglect the religious education of youth, and what will be the consequence? Will it not be the certain and absolute spread of heathenism among us? Will it not surely be the increase of irreligion and impiety? And will not this be injurious, if not fatal, to the cause of religion and the stability of government? Dare you run the risk of having this leaven at work in the mass of society around you? Will you guarantee the prosperity of the church under such circumstances?

I rejoice in the efforts which are made to send the light and mercies of the gospel to the heathen; and I wish the number of the missionaries might be increased an hundred fold. But, let us take heed, lest, while our eyes and our efforts are directed to the heathen in other lands, the number of the heathen do not increase in our own. While we labour to scatter the darkness from another hemisphere, let us see to it, that the darkness of impiety do

not settle with awful gloom upon ourselves. Go on, Sir, with your important and delightful work. Gather the children, and teach them the commandments of the Lord, and let their first blessings be the truths of the gospel, and the praises of their divine author.

From the Philadelphia Recorder. REVIVAL IN MIDDLEBURY COLLEGE. Extract of a Letter from a Student, dated Middlebury College, Oct. 27, 1825.

"DEAR SIR,—I hardly know how to begin to tell you of what the Lord is doing for us in this Institution. Oh, Sir, the displays of divine mercy in college, within the space of two weeks, have exceeded all that the most faithful and sanguine Christians could have expected. 'I shall not try to describe this merciful visitation, for I could not, were I ever so capable of writing. If you have ever been in a revival of religion, you can form some idea of this; though a revival in a public institution, you are aware, is much more important (as far as its effects are considered) than any which occur in churches. Some of the students, who a few days since were scoffing at the pious part of the college and ridiculing their zeal, are now under deep conviction, 'seeking rest and finding none'; and some, I cannot say it without gratitude, are rejoicing in the forgiving mercy of God; nine, we have every reason to believe, have passed from death unto life. They so far give the brightest evidence of having been born again, and what is remarkable, the same spirit of revival is pervading the whole of the college. (though I have been told it frequently occurs) these nine were among the most callous in college, and would have been considered the most unlikely to become subjects of grace. I have been taught, Sir, by actual examples, not to have been the least of mercy. The work (Lans Dec) is still progressing with increasing interest; indeed there are a very few who obstinately resist the workings of the Spirit. To-day one hard-hearted sinner, who heretofore had shown the most inveterate hatred against every one who attempted to warn him of his danger, went into the room of a pious student who had been faithful to him, and requested him with deep anxiety to pray for him. Similar cases have been frequent.

"The village is now evidently partaking of the blessing. Last evening a conference was held in the vestry of the Congregational Meeting-house, exclusively for young persons. It was with difficulty the house held the congregation.

"The Spirit of God seemed to be present. We have since heard that several went home deeply impressed. Our congregation are not altogether insensible; a devoted Episcopal brother (the only one I have in college) and I, have met the communicants twice, and found the state of feeling very favorable. Oh Sir, we feel the need of much grace and wisdom. Mr. S. has just returned with the Bishop from the north. Very few have kept near the foot of the cross; we see our wanderings, and hope by the blessing of God, to arise and work while the day lasts. Never, since I could hope in the mercy of God, have I felt so deeply the great importance of being engaged in the service of God. With the displays of divine grace before me, I think I can never relax my efforts to promote the salvation of souls. In a season like this, it is natural to feel more devoted, but it is my unceasing prayer that I may never again live as I have. Oh Sir, nothing but real devotion to the great cause, can afford the soul of a Christian true satisfaction.

"While the pleasure of the Lord is prospering in your hands, I hope you will not cease praying for us here. I cannot tell you all the Lord is doing for us. Since I commenced this letter, a friend and classmate of mine, son of one of the richest men in Albany, has obtained a hope, after having been under deep conviction two weeks. Oh Sir, pray for us.

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Preachers of the Gospel, of every grade, and denomination, including licentiate, exhorters, &c.

In Illinois there are one presiding elder, 12 circuit preachers, and 52 located preachers and exhorters of the Methodist Society; Regular and United Baptists, 58 do; Emancipating Baptists, or Friends of Humanity 13; [these refuse correspondence with all slave holders]; Christian body, or as some call them, Arian Baptists, or Schismatics, 13; Presbyterians 20; Cumberland Presbyterians, 14; Covenanters, one; Dunkards one; Independents, (English,) one; in all 153.

In Missouri there are, of the Methodist Society, 20 presiding elders, 17 circuit preachers, and 160 located preachers and exhorters; 33 do. of the Baptist; six Emancipating Baptists; six Christian body; six Presbyterians; 12 (probably more) Cumberland Presbyterians; and one Episcopalian; in all, 115.

Most of the preachers in these States are men of small education, who devote most of their time during the week, to secular concerns, and on the Sabbath and at other times of public meetings, preach or exhort, according to their abilities.

NEW YORK BIBLE SOCIETY.

The sixth annual meeting of the New York Bible Society, was held on Monday Evening, at the City Hall, on the report of the Society, which was read by Dr. Joseph Hanson, we learn that the measures which have been taken by the managers, to replenish their exhausted treasury, have been partially successful; but their revenue is not yet equal to their wants. At the last annual meeting the Society was in debt to the amount of \$3,322. The receipts during the past year have amounted to \$18,986, and the expenditures to \$18,211. 97. The whole number of Bibles sold and given away is 11,833; and the number of Testaments 16,661; in all, 28,494. Of this number, 435 Bibles, and 1,150 Testaments were sold to the Young Men's Bible Society, for gratuitous distribution to Sunday Schools; 44 Bibles, and 34 Testaments were sold to the Committee for charitable distribution, and 272 Bibles, and 300 Testaments to the agent of the 6th and 10th wards; 330 Bibles were sold to the 7th ward Association; 25 Bibles and 101 Testaments were given to the United Foreign Missionary Society; and 12 Bibles and 12 Testaments to the Emigrants to Hayti; and 62 Bibles and 64 Testaments were given or sold at reduced prices to individuals.

After the report was read, the audience was addressed in an interesting manner by the Rev. Dr. Bangs, S. V. S. Wilder, Esq. and the Rev. Mr. Waterbury, and a collection was taken up in aid of the funds of the Institution.

[To the above from the New York Observer, we add the following from the Religious Chronicle.]

Mr. Wilder, who for many years has resided at Paris, after a few preliminary remarks, said, that during his residence in that metropolis he was engaged in the formation of the first Bible Society established in the capital of France, a society whose origin was unpromising, but whose influence had since been felt in every part of the kingdom; and which numbered among its officers, some of the household of the late emperor, and many of the members of the present royal family. Mr. W. remarked on the fleeting nature of worldly grandeur and distinction, and contrasted their instability with the eternal destinations which result to those who are instruments in "turning man to righteousness." In connection with this part of his address, Mr. Wilder related the following circumstances:

"As an officer in the Paris Bible Society, the duty at one time devolved upon him of introducing to a member of the British Parliament, Count —, the only remaining member of the household of Napoleon, who was then Vice President of the Society. In performing this task, as was the custom of that country, he repeated the titles by which the Count was recognized. After the introduction, the Count drew him aside, and begged, if he ever again had occasion to perform the like duty, to omit the mention of those empty distinctions of the Paris Bible Society.

"Mr. W. proceeded, and observed that he had so often heard objections to 'give to so many institutions,' that he would take the liberty to mention a circumstance that had occurred to himself. During his residence in the city of Paris, as he was one morning engaged in opening his letters which had just been brought to him, a person was shown into his office, who presented a subscription paper for some local Bible Society, but thinking that he had done his part in the parent institution he at first objected; being urged, however, he put down his name for 100 francs, and proceeded to read his letters; in one of which he was informed, that a vessel in which he was concerned, and which was bound to this port, had been lost on the Jersey shore. Mr. W. immediately doubted his subscription. In a day or two the agent called for the money; and it so happened, that at the very time, Mr. W. was again engaged in reading his letters, by one of which he received advice from this city that a second ship had arrived safe, and in consequence of the loss of the former vessel, goods had risen so much, that on this second cargo he realized more than double the amount he expected—'He had his reward!'

"He had his reward!"

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MISSIONARY.

SOUTH SEA ISLANDS.

Thirty years ago, it would have sounded as strangely to speak of Missionary Societies in the South Sea Islands, as among the Arabs or Algerines. But so astonishing has been the efficacy of the Gospel, that we not only hear of the existence of such Societies, but of their extraordinary prosperity. The October number of the London Evangelical Magazine contains an account of the Anniversary Meetings (for 1824) of the Missionary Societies in Tahiti (Otaheite), Eimeo, and Huahine—which it will be recollected belong to the group of Society Islands. They were all held on the 12th and 13th of May. A few extracts, we are persuaded, will be read with interest.

Tahitian Missionary Society.

About 9 A. M. the Brethren Nott, Jones, and Wilson, (also Mrs. Jones, and Mr. and Mrs. G. Bicknell,) met the officers and some of the members of this Society, at the king's residence near Papea; and at half-past ten entered the royal Mission Chapel for worship. The people were much fewer in number this year than on any former occasion, owing to the brethren and the people having been all collected at Papea, only three weeks before, at the coronation of the young king; this prevented a number of the people and some of the brethren from being present at this meeting. Although, however, the meeting was less in point of numbers, it was not, perhaps, much so in point of interest, when compared with former years.

Brother Nott commenced the morning service by singing and prayer, and then preached from Luke 11: 2. "Thy kingdom come. Thy will be done on earth as it is in heaven."

About 4 P. M. the congregation again assembled, but not so many in the morning, which is always the case on these occasions. Brother Wilson commenced the worship by giving out a hymn, reading the Scriptures, and prayer; after which Brother Jones preached from Psalm xlv. 3—5. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." &c. In the evening, after a friendly conference with several of the chiefs, we returned to our habitations.

Thursday, 13th. This being the day for business, the brethren again met the officers and members of the Society as yesterday. Captain Walker and Kemish were also present. About ten o'clock the meeting commenced with singing and prayer by Brother Wilson, who also addressed the meeting at large, encouraging them to persevere in the work of the Lord, and proposed that the Secretary should read the Report.

Papea, Secretary, then came forward and read the Report, from which it appeared that the subscriptions for the present year, though less than those of the former year, yet exceeded considerably what some of the brethren expected.

Brother Nott then rose and addressed the Society at some length; urging on all the necessity of greater activity and zeal in the cause of Christ, and proposed that the motion made and agreed to at the last meeting of the Society, be immediately carried into effect; viz. that houses be prepared to receive the oil-subscribers by the members of the Society, at those parts of the island where vessels can anchor.

Tati rose and supported the motion, and also informed the meeting that he had a large house in a state of forwardness, at Mairapehe, where he resides, which he intends for the purpose.

Teloro, a very zealous and active young man, a deacon of one of our churches, then rose, and in a very animated speech, approved of what had been said, and proposed that a house at the west end of Papea, intended for the use of the Society, and which is already framed, be immediately thatched for receiving the Society's oil. He proposed that as soon as the Sabbath is over, the whole of the people should be assembled, and that the immediate attention to the work.

One of the Tahitian people then rose, and informed the meeting, that two houses would be prepared in that division of the island for the purpose proposed. Hiti then addressed the Society with much propriety; several others also spoke with good effect. Brother Jones concluded with prayer.

Eimeo Missionary Society.

The Anniversary commenced in the usual way with an early prayer-meeting. About ten o'clock the people entered the Chapel, when Brother Henry commenced the service with a short address, sang, and read the Scriptures with some remarks, and prayed; after which Brother Darling (who came over here from his station at Burder's Point, expecting to have the pleasure of seeing the gentlemen of the Deputation once more before their departure, and who kindly complied with the wishes of the brethren, to remain until after the meeting, and to preach the missionary sermon) delivered an animating and encouraging discourse from Gal. 6: 9. "And let us not be weary in well doing," &c.

In the evening the people again assembled, and Brother Darling commenced the service by singing, reading, and prayer; after which Brother Ormsund delivered a very suitable discourse from Prov. 4: 18. "For the path of the just is as the shining light," &c. The assembly made a highly respectable appearance. Particularly the female part, whose greatly advanced improvement was very apparent, they having got rid of the degree of awkwardness that used to attend them when in a European dress, and having obtained an air of ease & gracefulness nearly equal to European females.

On the 13th the Society assembled for business, when Brother Ormsund opened the meeting by a suitable address, and moved that Tehope, the governor of Varare, and relation of the king, be called to the chair, which being done, the Chairman called upon Brother Darling to engage in prayer. After singing and prayer, Brother Henry moved that the Secretary be called upon to read the Report of the past year, which being seconded and carried by a show of hands, Vahinevavai, the Secretary, then read the Report, and the quantity of property subscribed; which gladdened us not a little, it being considerably more than that of the foregoing year.

Vasa, the chief of Afareatu, then rose, and after speaking at some length, moved that the Report be received and printed. Brother Darling seconded the motion, but he wished to know whether any names had been taken down which had not brought the property, as he objected to printing any such names, as had been done in some instances in former years. This motion was agreed to. The usual votes of thanks were then passed, and several motions were made and carried: the principle of which were, 1st. That the property subscribed be all collected to one place. 2d. That in future, no person's name be put down in the list of subscribers, until he or she brings and delivers the property intended to be subscribed, to those appointed to take charge of it.

Much of a missionary spirit was manifested on the occasion, several offering themselves, and expressing their willingness to go as teachers wherever their teachers and the Society might think proper to send them. Mare, the deacon, was among the number who thus offered themselves.

Huahine Missionary Society.

We were again favored with the company of our esteemed friends, the Rev. D. Tyerman, and George Bennett, Esq. accompanied by Brother Threlkeld, which gave additional interest to our various meetings. Wednesday, May the 12th, the natives held a prayer-meeting early in the morning. In the forenoon, Mr. Threlkeld preached from Hab. ii. 14. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." In the afternoon Mr. Barf preached from Deut. xxiii. 9. The congregation was large and attentive.

On Thursday, the officers of the Society, subscribers and friends, assembled to hear the report, choose officers for the ensuing year, &c. Many very interesting speeches were made, and every one professed a determination to persevere, even until death, in the good work of endeavoring to evangelize the world.

Schools of Huahine.

On Friday, May 14th, we examined publicly the children and adults in our schools. Two classes of

boys, and three of girls, repeated chapters out of the Gospels, and the Acts of the Apostles. Two classes of adult females repeated chapters out of the Gospels, after which a number of girls, from the lower end of the island, were examined in the whole of the Catechism. Brother Threlkeld concluded the exercises with exhortation and prayer.

The children, after the examination, walked in procession the length of the district, with their hands joined, the olive branch of peace, and the Angel's Song, the motto.

The parents, children, chiefs, and people, upwards of 1,000 in number, together with the Rev. D. Tyerman, G. Bennett, Esq. and Brother Threlkeld, partook of dinner in the English fashion, off tables, sitting on the floor. The sofas were upwards of 200 in number, and the tables were arranged in rows, in a commodious manner. The tables were all covered with a cloth from the sun with native cloth, and were in the countenance, and we trust gratefully acknowledge every heart to the God of all grace, for the blessings of "gospel of peace."

CONDITION OF THE JEWS IN PERSIA.

[From Mr. Wolf's Journal.]

The Jews of Bassorah, and those of Persia, who reside at Bassorah, give a melancholy account of the condition of the Jews in Persia. The Jews there are oppressed by their countrymen in the Ottoman Empire, the courtiers of the Shah often go in search of the handsomest Jewesses, and when they find one, they take the daughter of Israel to the Shah's harem, and forced to embrace the Mahomedan religion, and to put on the slavish ornaments of queen consorts. The bereft and afflicted parents do not dare to demand a sum to the Shah! Our law forbids us to sue a king, and for this reason I will not sue my king, curse with a cursing the Shah of Persia. But I say, we wait anxiously for the redemption; he is our captivity, heavy is our burden, heavy is our yoke. I have been at Jerusalem, and in the land of Agwan, (Afghanistan) even down to Bokhara, and are everywhere princes, in comparison with the land of Persia.

There are sixty Jews from Persia at Bassorah, sought an asylum in the land of a tyrant, on account of the greater oppression which they suffered in Persia. Eliaz Ben Abraham Levi, a native of Shiraz, Persia, called on me. I asked him the reason of having left Shiraz, where his wife and children resided. He replied, "On account of the insolence of our city, which is great through the abundance of our number. When we are assembled to the synagogue, we are often surprised by the entrance of a soldier, sent by the government, with an order in his hand to pay such a sum to the Shah! Our law forbids us to sue a king, and for this reason I will not sue my king, curse with a cursing the Shah of Persia. But I say, we wait anxiously for the redemption; he is our captivity, heavy is our burden, heavy is our yoke. I have been at Jerusalem, and in the land of Agwan, (Afghanistan) even down to Bokhara, and are everywhere princes, in comparison with the land of Persia."

* The Mahomedans do not allow Christians to give each other the salam, which signifies peace.

THE ARMENIANS, & THEIR MODE OF BAPTISM. [From the same.]

I proposed the following questions to the Armenian Bishop.

Question 1.—What is the origin of the name Armenia?—The name Armenia is taken from one of the sons of Hayk, who was one of the builders of the tower of Babel. The Armenians are called Hayk.

Abba at Venice pretends that Haik is mentioned in Tobia i. 24. Isaiah xxxvii. 38. Genesis viii. 4. &c. xix. 37.

Q. 2. Where are the Armenians now distributed?—[The names of 50 places are here given, and it is supposed, may not be very interesting to readers.]

Q. 3. What do the Armenians believe of Christ?—Bish. Christ is perfect man and perfect God, the Son of God, and one person of the Trinity.

Q. 4. What is their manner of baptism?—Bish. The godfather takes the child, and sets the door of the church. The priest comes and says, "What do you wish? The godfather says, 'I wish my child to be baptized. Priest. (Prays, and says, you believe in the glorious Trinity? Godfather. I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; and our three is Christ, the true Son of God, and our three of the Virgin Mary by the Holy Ghost, born nine months, whom we believe to be perfect man and perfect God. He preached in the world, and all the pains of the cross, was crucified, died, and buried, for the sake of our in-dwelling sin; and he saved us from the power of the devil, and on the third day he rose again, and then ascended up to heaven, where he sits at the right hand of our Father, and he will come again to judge the quick and the dead. Then they enter the church, near the door, and the priest prays over the water, and puts the new-born child into the water, and says, 'I baptize thee in the name of the Father, Son, and Holy Ghost; and thou shalt be baptized. Priest. (Prays, and says, you believe in the glorious Trinity? Godfather. I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; and our three is Christ, the true Son of God, and our three of the Virgin Mary by the Holy Ghost, born nine months, whom we believe to be perfect man and perfect God. He preached in the world, and all the pains of the cross, was crucified, died, and buried, for the sake of our in-dwelling sin; and he saved us from the power of the devil, and on the third day he rose again, and then ascended up to heaven, where he sits at the right hand of our Father, and he will come again to judge the quick and the dead. Then they enter the church, near the door, and the priest prays over the water, and puts the new-born child into the water, and says, 'I baptize thee in the name of the Father, Son, and Holy Ghost; and thou shalt be baptized.

RECORD & TELEGRAPH.

BOSTON, NOVEMBER 25, 1825.

BARBAROUS AMUSEMENT.

Whoever travels through New-England the week before Thanksgiving, will find notices posted up in many of the taverns, the purport of which is, that so many fowls, or perhaps sheep, will be exposed for the butchery, at such a time and in such a place. Occasionally the afternoon of Thanksgiving is named for this purpose, though more generally the day following. But whatever or whatever time may be chosen, we hold that the practice is immoral and cruel, and ought to be banished from civilized society. Besides that it involves, on a small scale, the fundamental principle of gaming, it tends to render the mind unfeeling, and unfitted for the enjoyment of the social relations. It is often an occasion of torture to the animals themselves. It is a stepping-stone to such barbarous amusements as cock-fighting and bull-baiting: Parents, who wish their children to be amiable and humane, will do well to keep them aloof from such scenes of debasement; and masters, if they do their duty, will pursue the same course towards their apprentices and servants. Christians, if they pattern after their meek and compassionate Saviour, will exert their influence to discountenance a practice so near akin to numerous vices of peculiar aggravation.

POPULAR AMUSEMENTS.

A work has been recently published in Charleston, S. C. entitled, "An Inquiry into the Consistency of Popular Amusements with a Profession of Christianity." By T. Charlton Henry, D. D. pp. 183, 2mo.

In that portion of the church where we are located, it is not probable that many would hesitate in deciding that the amusements particularly treated of in this volume, viz. the Theatre and Dancing, are not consistent with a profession of Christianity. But in other parts of the country it may not be so. In some other denominations of professed Christians among us it is not so. We therefore consider the publication of this work as timely; and from a careful perusal of its contents, are of opinion that the writer has settled the question under debate, to the satisfaction of every candid mind.

In respect to the Stage, he shows that its early history is so in its favor; that it is injurious both to the manners and morals of the Greeks; that it was justly regarded by the wisest Romans; and that it was condemned by the early Christians. He shows further, that the modern Stage cannot be defended on Christian principles; that it furnishes no moral instruction, but is designed for mere amusement; and that it injures the cause of religion. The theory of a pure and instructive Stage he regards as chimerical.

Dancing, at first sight, seems to present a much fairer claim to the title of "innocent." But it appears on examination, that even this amusement is not appropriate to the character of a Christian. If its origin as a part of the ancient Hebrew ceremonies is not unfavourable to its character, its history certainly is. It is early degraded into irreligious festivity. It is condemned even by the Romans—it is condemned by the primitive Christians. After illustrating these points severally, the author describes the Dancing mentioned in Scripture, and explains the different passages on the subject; and that the supposed utility of the Bible respecting it as a matter of duty or avoidance, is no argument. He thinks, however, that it is referred to, in Gal. 5: 21st, and 1 Pet. 4: 3rd, under the word translated "revelling;" or if not, that it may well be supposed to be included under the additional expression in one of these passages,—"and such like."

Some general reasons are then presented, why the amusements in question should be avoided by Christians; among which are the following: That they are inconsistent with many Scripture declarations respecting conformity to the world, taking up the cross, setting the affections on things above, &c. That the practice of them gives offence to other Christians. That they have been expressly recommended by the enemies of true piety, to lower the standard of practical religion; that they are inimical to devotional feelings and duties; promote a temper of worldliness, and tend to an improper expenditure of time and money.—Owing doubtless to the "almost uninterrupted avocations of a laborious profession," the work exhibits occasional marks of haste; yet it appears to us, as a whole, a valuable production, and fitted to supply an important desideratum in the books of religion. The author intimates in his Preface, that he shall take up the subject at a future time, "under circumstances of more leisure and attention;" from which revision, it is presumed, the work will become all that can reasonably be desired.

CHRISTIAN'S INSTRUCTOR.

Another work which has recently made its appearance is entitled "The Christian's Instructor," containing a summary Explanation and Defence of the Doctrines and Duties of the Christian Religion. By Josiah Hopkins, A. M. Pastor of the Congregational Church in New Haven, Ct. Middlebury; printed by J. W. Copeland, 1825.

The design of this work is briefly expressed in the following sentences:—"To give the system of religious truth, and the arguments by which it is supported, in a manner so brief and definite, that both the scholar and the layman may be enabled to understand it, and the exercise may be within the power of the common people." In doing this, the author has availed himself of such aids as could be derived from the most important works on theology; while at the same time he has shown the whole into a new, and to common readers a very interesting form, viz. of question and answer. The volume, comprising 312 pages 12mo. is divided into Sections, 21 in number, on the following subjects:—Unity of God, divinity of Christ and the Holy Spirit—Universal government of God—moral government of God—character of man—aromment—regeneration—natural ability—election—perseverance of the saints—means of grace—consequences of death—future punishment—Christian Sabbath—baptism—the Lord's supper—Christian Church—call to preach—conformity to the world.

It will be seen that the above constitutes an epitome of the whole system of Christian theology; and judging from the portions of the work which we have read, our opinion would be strongly in its favor. We know of no volume which presents a tolerable view of the same doctrines in so short a compass. On this account, and on account of the real merits of the work, we are inclined to think it will command an extensive patronage from that part of the community for which it was more particularly designed.

The receipts into the treasury of the American Bible Society during the month of October, amounted to \$3226. 60. Issues from the Depository, 3885 Bibles, and 4164 Testaments. Total \$6411; valued at \$4765.

JEWIS IN POLAND AND GERMANY.

It appears from the Journals of Messrs. McCaul, Wernickel and Becker, who have been performing a mission in Poland—and from a letter of Mr. Richard Smith, who has made a similar tour in Germany—that many pleasing indications are afforded of a disposition on the part of the Jews, to hear the truths of the gospel, to read Christian books, and in numerous cases to embrace Christian principles. Some are willing to acknowledge their belief that the Messiah has already come. Others are doubting; and even those who entertain themselves most deeply in Jewish prejudices and errors, seem unable to account for many of the providences of God, towards their nation, consistently with their own system of belief.

REVIVAL IN VERNON.

A letter to the Editors of the Recorder & Telegraph, dated Madison, N. Y. Nov. 14th, says, "A powerful revival of religion is now enjoyed at Vernon, in this vicinity. It has been progressing rapidly for some weeks. Many are already numbered among its precious fruits.—In Mr. Latham's parish in Hamilton, there are also some very encouraging appearances. Several are deeply impressed with a sense of their guilt and danger as sinners. Christians seem to be awaking, and to pray most fervently for an outpouring of the Holy Spirit. A few only have yet been made the subjects of grace.—I hope a cloud is gathering over us, which will ere long pour down a shower of spiritual blessings."

WASHINGTON COUNTY (ME.) BIBLE SOCIETY.

We mentioned some weeks since, that there seemed to be a determination on the part of this Society, to have every family in the county supplied with a Bible; and that an agent was under employ to ascertain the extent of the destitution. The result of his researches is, 126 families destitute of any part of the Sacred Scriptures, 43 with parts only, 53 with the New Testament only; making in the whole 222 families who do not possess an entire copy of the sacred volume. The Society, at its late meeting in Meclias, authorized the expenditure of \$250 to supply this deficiency, except in cases where individuals should be able and willing to supply themselves. The treasurer's account for the last year exhibited a balance of \$363, 70 in favour of the Society.

MIDDLEBURY COLLEGE.

From a Catalogue of this Institution just received, it appears that the whole number of undergraduates is 96, viz. Seniors 23, Juniors 18, Sophomores 31, Freshmen 24. There are 2 resident graduates. The number of students in the Vermont Academy of Medicine at Castleton (which is connected with Middlebury College) is 101, viz. Graduates 6, Seniors 52, Juniors 43. From a private source we learn, that of the undergraduates, 49 are professors of religion, 20 are hopelessly converted who have not yet made a public profession, and most of the remaining 27 are now serious—some of them deeply impressed. [We should be glad of similar information from other Colleges.]

It was stated in the Sermon at the late Anniversary of the Society for the Religious and Moral Instruction of the Poor, that nineteen-twentieths of the inmates of the Salem Almshouse, were brought to that condition in consequence of their vices. We think it probable the proportion is equally great in similar institutions.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury for October.

Individuals in Sheffield	\$10 90
Hamden Aux. Education Society	16 22
Monthly Concert in Rev. John M. Putnam's Society, Ashby, Mass.	12 00
Friend in do.	2 00
Concord, N. H. Fem. Aux. Ed. So., ann. pay	16 50
Templeton, Mass. Cent. Society	6 64
Miss Sabury, Taunton, Mass. avails mile box	2 20
Norfolk Aux. Education So. Braintree Branch	21 00
Friend in Braintree, by Rev. R. S. Storrs	6 00
Hillsboro' Co. N. H. Bible and Charitable So.	9 00
Beneficent Society, Chilmark	4 80
Thank Offering from a friend in Tabernacle Church, Salem	50 00
Female friend, Hardwick, Mass. per Mr. Gates	5 00
Worcester Fem. Aux. Ed. So. clothing, value \$23.	
Phillipsburg Fem. Clar. So. articles of clothing and cash	6 78
Friend in Westminster, Mass.	50
Female Cent Society, Abington, Con.	20 00
Two friends in do. 5 pair stockings	
Female Charitable Society, Acworth, N. H.	25 30
Aux. Education Society, Sherburne, Mass.	25 00

Life Subscription.

Rev. Joseph B. Felt, Hamilton, Mass. from Ladies in his parish	40 00
Stephen Goodhue	5 00
Mrs. Eliza Kingsbury, in part of her ann. sub.	85 00
A. P. CLEVELAND, Truro, No. 6 Water St. near the Post-office, Boston.	\$368 84

About \$9000 have been raised in Boston for the New-Brunswick sufferers, and 7,218 in New-York.

The contributions at Dr. Codman's Society at Dorchester, for this purpose, amounted to \$203, 84.

Five persons have been tried and found guilty at the recent session of York County (Pa.) Court, for causing a riot at a Camp Meeting for religious worship.

We understand that the Congregational Church and Society in Holliston, Mass. have invited the Rev. CHARLES FITCH, late of Cherry Valley, N. Y. to become their Pastor.

We are likewise informed that the Rev. ERNEST MALTBY has been unanimously invited to settle over the Trinitarian Congregational Church and Society in Taunton.

The Proprietors of the First Church in Salem, (Dr. Prince's) have voted to build a new House, on the site of the present Church, to be commenced early in the ensuing spring.—Salem Register.

We learn that the Rev. Mr. DUCACRET, at present pastor of St. Peter's Church, in Salem, has accepted an invitation of the Episcopal Church in Norfolk, Va. to become their Pastor, and will resign his present charge in the course of this or the next month. Obs.

The connection between the Unitarian Church and Society in East Bridgewater, and their pastor, Rev. BENJAMIN FERNESSEN, has been dissolved at his own request.

Dedication.—A new Baptist Meeting-House in Marshfield, was last week dedicated to the worship of the Most High.—Sermon by the Rev. Mr. SHAW, of Boston.

Ordained in Leicester, Mass. Nov. 17th, the Rev. PHILLIPS PAYSON, over the Orthodox Congregational Church and Society in that place. Introductory prayer by Rev. Amos W. Burnham of Rindge, N. H. —Sermon by Rev. Dr. Payson of Portland, from Jer. 1: 10.—Consecrating Prayer by Rev. Ebenezer Hill of Mason, N. H.—Charge by Rev. Cyrus Mann of Westminster.—Right Hand of Fellowship by Rev. Rufus A. Putnam of Fitchburg.—Concluding Prayer by Rev. Alonzo Phillips of Princeton. Comm.

In New-York on Sabbath evening, 13th inst. Mr. JARED WATERBURY was ordained as a Missionary, to be employed in the Southern States.

Ordained, at Shelburne, on Wednesday last, to the work of an Evangelist, Rev. FLAVEL GREENWOLD. Sermon by Rev. Mr. Cannon, of Gill.

AMERICAN COLONIZATION SOCIETY.

The following communication from the Rev. Mr. Sessions, Agent of this Society, will show what progress and what arrangements have been made in respect to the sailing of emigrants from this port to Liberia, as well as the character of the emigrants who have been approved:

The progress made. More than 60 colonists have expressed to me their decided wish to go. A coasting vessel will sail from Providence under the auspices of Nicholas Brown and Deacon Kingman, on the 12th of December next, and touch at Bristol and Newport to receive furniture, provisions and merchandise for the colonists, and proceed to Boston.

The colonists will leave Newport, if convenient, on the 15th following, and touch at Bristol and Providence, and thence by land to Boston.—Those from all other towns will consult their own convenience, whether to join the above, or proceed direct to Boston, and arrive by the 20th December, as on that day the vessel will sail for Liberia. The necessary expenses of those who are unable to defray their own will be refunded at Boston, and wholly borne on the passage, and a suitable time after they arrive at Liberia.

Appropriate religious services will be held on the eve of their departure from each of the above mentioned towns.

Character of the Colonists. None are received without presenting testimonials of good moral character. And in looking over the catalogue of such as have been approved, we perceive a large proportion are members of the American churches. Some are pronounced by their pastors to be equal in piety and zeal to half of our missionaries; and they say themselves they go not so much to improve their temporal condition, as to benefit the Colony, give their children a better inheritance, and promote the salvation of the heathen.

Among them you will see the aged Fantee and Iboe, saying, I go to encourage the young—they can never be elevated here—I have tried it 60 years—it is in vain—Could I by my example induce them to embark, and I die the next day, I should be satisfied. There is also the Compong, the Golan and Angolan, the Acran and Ashantee, all with their families to the east.

But there is one case of greater interest still.—Her name is A-ud-u-no-no; in Africa she would be styled a young Fantee Princess—brought here to be educated, but most cruelly treated by man, and yet, there is good reason to believe, made an heir of heaven by God. Her pathetic story of woe I reserve for another time, and have only to bespeak the kind attentions of all who may have it in their power to assist these Christian Colonists on their way to their desired haven.

Persons wishing to embark, may apply to Mr. Calcutt, at Lincoln & Edwards', Cornhill.

Donations to the Society.

From the Ladies of St. Peter's Church, Salem, Ms. to constitute their Pastor, the Rev. Henry W. Dutcher, a life member, \$30 00

From the Ladies of the First Baptist Church, do. do. to constitute their Pastor, the Rev. Lucius Biles, a life member, 30 00

From the Ladies of the Tabernacle Church, do. do. to constitute their Pastor, the Rev. Elias Cornelius, a life member, 30 00

From the Ladies of the South Church, do. do. to constitute their Pastor, the Rev. Brown Emerson, a life member, 30 00

That was a happy thought which first led to this particular mode of making charitable contributions. After a little attention to the subject, I feel very safe in saying that not less than \$50,000 have in this way been poured into the treasury of the Lord. And then it is so agreeable to all the forms of female propriety, so delightful in its influence on them, so quickening to the clergyman himself, and so efficacious in promoting the cause of human happiness and the kingdom of Him who laid down his life for us, that to this deed of mercy especially belongs that fine line of the poet,—

"Who then will not go and do likewise? Who will not imitate the above example, and secure for their Pastor also the annual reports of this interesting Society, a handsome engraved certificate of his membership, and a seat and vote in the deliberations of so respectable a Body."

H. SESSIONS.

POLITICAL & OCCASIONAL.

NEWS FROM INDIA.

The Editor of the Salem Register has received Bombay papers to July 23d, by the brig Ann, Capt. Miller, which arrived there last Friday. Says the Register, which arrived there last Friday. Says the Register, which arrived there last Friday. Says the Register, which arrived there last Friday.

The wife of the Rev. Gordon Hall, American missionary at Bombay, arrived at this port in the Ann. Mrs. Hall was induced to take this voyage on account of the health of two of her children, one of whom, we understand, died on the passage; the other has been materially benefited. She states that several of the missionaries were sickly when she left, and two of their children had died recently. Mrs. Hall is an English lady, and has been attached to the Mission about seven years. She speaks in the warmest and most grateful terms of the kind and unwearied attentions of Capt. Miller—and will, we doubt not, find many others who will sympathize with her in her affection, and cheerfully render her every act of Christian hospitality.

The following are the only articles of any importance we find in our Bombay papers:

Bombay, 6th July.—Accounts have reached Bombay from Calcutta, which state that two Native Infantry Regiments have been ordered for immediate embarkation in the H. C. ship Hythe and Kyd, to proceed to Penang, which settlement is threatened with a black from the Siamese, who are collecting in force on the opposite coast.

Bombay, 6th July.—The latest accounts from Arracan, cast a melancholy shade over the prospect of victory, for which the climate appears to demand a higher price than the inhabitants of the country. One of the Regiments (which is said to be not more unfortunate than others) has been reduced by sickness and death, from 1200 strong, to 250, while most of those who are not yet in Hospital, are miserably reduced in bodily strength and appearance. The 49th is no better than two companies of ineffective men.

Surat, we repeat, we hear, is again afflicted with the Cholera Morbus, to which violent disease the natives are falling victims in great numbers daily.

Greek Nation.—The London Courier contains an article in which it is stated, that the British Commodore HAMILTON had said, he should respect the blockade regularly declared by the Greek authorities. This is considered as tantamount to an acknowledgment of the Independence of the Greek nation by Great Britain.

A gentleman of our acquaintance, (says the London Chronicle,) recently returned from a visit to Constantinople, reports, that in perambulating that extraordinary city, his attention was attracted by a crowd of persons who were witnessing, at the corner of a street, the emptying of one or two casks, which were filled with human ears, cut from the patriot Greeks, who, in struggling for their liberty, were taken prisoners by the Turks.

Letters from Smyrna mention, that in their endeavours to extinguish the fire which threatened the destruction of that city, three American, two British, and one Dutch seamen, belonging to men of war lying there, lost their lives.

Hostile Squadrons.—Extract of a letter, dated Havana, 29th October.—"The Sabine (Spanish) frigate, Commodore Laborde, who sailed for the Cape de Juan de Ulloa last month, was dismantled on the 20th ult. and returned this morning under jury masts, with the officers, troops, money, &c. for the relief of the castle. The Castillo and Arethusa frigates, with the two transports, who separated from the Sabine in the gale, arrived off the castle on the 6th inst. As soon as the Spanish fleet appeared in sight, the Mexican frigate and corvette weighed anchor and stood out to intercept them, and the Mexican gunboats were sent in pursuit of the transports. The Mexican frigate and corvette are new ships, just arrived from England,

where they were built. The former mounts 56 guns, the latter 22; both carry heavy metal, and are manned with British and American seamen; their commanders are British Post Captains of high standing in the British Navy; and Smith, who commands the frigate, is nephew of Sir Sydney Smith. The officers of a British brig that arrived here yesterday from Vera Cruz got their vessel under way at the same time that the Mexicans sailed after the Spanish fleet, and lay to two hours to see the engagement, but night coming on they stood on their course for this place. The Mexicans got the weather gauge of the Spanish, and as they are stronger, every thing is feared for their safety. The gunboats were sent after the transports, and held in reserve to aid the frigate and corvette. It is feared here that the first vessel from Vera Cruz will bring the news of the capture of the Spanish fleet, and the surrender of the castle, which will cut off forever all hopes of regaining that valuable country."

THE FRIGATE BRANDYWINE.

Extract of a letter from an officer of the Brandywine, dated "London, Oct. 12, 1825."

"Permit me to detail to you the proceedings of the Brandywine since I last wrote you. On the 10th Sept. received Gen. Lafayette on board—on the 11th put to sea—on the 12th experienced a heavy gale from the S.W.—found our ship to leak to such a degree that we were compelled to throw overboard twenty tons of shot. On the 4th of October arrived and landed Gen. Lafayette in Havre.—On the 6th put to sea, destined for the Mediterranean.—On the 8th, then on the coast of England, experienced a tremendous gale from the Westward.—On the 9th bore away—on the 10th arrived at Lowest, Isle of Wight.—On the 11th, in company with several of my messmates, took coach for London. We shall return to the ship tomorrow, and put to sea again the first favourable opportunity.

"I have no news to impart to you. The only topic here is, that Lord Cochrane is equipping an expedition to support the Greek cause. They firmly believe in London that we are bound on the same errand, and I sincerely hope that their supposition may prove true. We have a great deal of company to visit our ship—more particularly British naval officers. She is pronounced by them, and I believe without flattery, the finest ship ever yet in England."—A. Haven Herald.

GENERAL SUMMARY.

Within a few months past, 22 vessels, belonging to Philadelphia, have been lost at sea. That the insurance offices should under such circumstances, find it necessary to raise premiums, is not surprising.—N. Y. Gaz.

Great Oil Cargo.—The ship Swift, Arthur, has recently landed at Nantucket, more than three thousand barrels of sperm oil, making nearly one hundred thousand gallons. This is undoubtedly the largest cargo of sperm oil ever carried into any port in the known world—and is worth about eighty thousand dollars. The Swift was absent but little more than 28 months.

Fruitful Season.—The Editor of the Rutland Vindicator, has been presented with a potatoe this season, measuring nineteen and an half inches in circumference. It should be shipped to Ireland.

The population of Bangor, in Maine, is found to be 2002. In 1820 it was 1225—increase 781.

An elegant ship of 650 tons, built of live oak, and pierced for 24 guns, was launched on the 15th inst. from the ship-yard of Messrs. Porter & Co. N. Y.

A Bath, Me. paper of Nov. 15th, says, "During the last ten days, there have been nearly as many bunches of fine vessels, from the numerous ship-yards in this place, and all of them without accident. Among these was a fine brig, fully rigged on the stocks, and a ship of nearly 400 tons."

We hear that the Canal Commissioners will report in favour of a Canal from Connecticut River to Boston harbour.—Palladium.

Tuscumbia, (Alabama) Oct. 25.—On the 23d inst. a party of about 100 persons, belonging to the Shaw nation, passed through this town on horseback, on their way to Kentucky, for the purpose of receiving an English education.

The majority of the Georgia Legislature is said to be anti-Troup and Lumpkin.

The Sunday Newspaper.—The publication day of the New York Courier has been changed from Sunday morning to Saturday evening, at the request of the great majority of its patrons.—We are glad of it.—Trenton Emporium.—And so are we.

A violent whirlwind on Monday, the 14th inst. unroofed a 100 foot barn, on the Elwell farm, and tore up from 20 to 30 apple trees in Bradford.

A snowstorm from the N. E. commenced on Tuesday morning, and continued till about sunset. The snow fell about three inches deep.

NEW HAVEN, Nov. 15.—Another Bank gone! We learn that the Derby Bank, in New Haven Co. in this State has stopped payment. [Another in N. J.]

A cavern is said to have been recently discovered in Granby, Connecticut, about a mile from the Meeting House.

A judgment has been obtained in Lower Canada, against the Hon. John Caldwell, late receiver general of that Province, for the sum of \$284,000, being the amount of the deficit in that officer's chest. The Province hopes to be indemnified by England, for what cannot be got from the Caldwell Estate.

The Circus.—A Philadelphia date of Nov. 14th, says, "A pocket book containing 1500 dollars in U. States Bank notes, was cut out of the pocket of a young man, at the Circus, on Saturday night. The young man was from Tennessee. This is his first visit to the city."

The wife of Mr. John Coon, of Stillwater, Saratoga Co. N. Y. committed suicide on the 9th or 10th inst. by cutting her throat with a razor.

At Montreal lately a wretch turned his wife, the mother of six children, into the street, in the night in a state of perfect nudity, with her arms tied behind her.

Reynolds, the murderer of Capt. West, was executed at N. York on Saturday last, agreeably to sentence.

Daniel South of Sharon, Schenectady county, N. Y. was lately killed by a bank of earth caving in upon him.

At Fredonia, N. Y. Mr. Charles Woodcock was buried in the well of the Rev. Elisha Tucker. It is said in whilst he was in the act of examining it, and notwithstanding 5 or 6 feet of stones lay upon him, he was dug out but little injured.

Mr. James Hollowell, an aged and worthy citizen of Norfolk Co. Va. was killed on the 31st ult. by the falling of a heavy limb of a tree, while engaged in hunting racoons.

A man named John Allen was found dead and much burnt, on the side of a coal-kiln which he had been tending in Franklin, N. J. where it is probable he had laid down, and was insensibly suffocated.

Fire.—On Friday, 11th inst. about 2 o'clock, A. M. the Store and House, owned and occupied by George Elliot, in Mason, N. H. was discovered, by his wife and family, to be enveloped in flames; they had but just escaped down stairs in their bedclothes when the stairway was in flames; his wife had been confined a fortnight to her bed, and he was absent at Boston. His House, Store, Goods, Books, Furniture and Clothing, were all destroyed, and no insurance.

On Saturday last, a building in Broadway, N. York, the lower part of which was occupied as a perfumery and variety store, was destroyed by fire. Loss estimated at \$30,000—partly insured.

In Edenton, N. C. the stores of Peck, Nichols & Co. Horace Ely, and Mr. Armistead, and several small buildings in Water street, have been destroyed by fire. Most of Mr. Ely's goods were supposed to have been saved. The fire was the work of an incendiary.

Incendiaries.—On Saturday morning about 2 o'clock, the door of the Counting Room of the Courier Printing Office, (on the second floor) in Congress-st. was discovered to be in flames, which was fortunately extinguished before much injury was done. The fire was observed from the Centinel Office, on the opposite side of the street, and the discovery saved the city from another conflagration. The attempt was evidently malicious.—Boston Gaz.

A very unfortunate accident occurred on Saturday morning about 9 o'clock, in the family of Mr. Hugh R. Kendall, baker, in Water-street. His son, a lad of about 15 years of age, had loaded a pistol with pieces of lead, for killing rats, which infested the premises.—Taking it into his hands for the purpose of examining it, and showing it to a favourite little sister, it being a new purchase, and without recollecting it was loaded, he pulled the trigger, and the pistol was suddenly discharged. The contents thereof tore away the left side of her face, which was laid entirely open, and her life is despaired of. She is about eight years of age. The young man is extremely afflicted with the disastrous occurrence.—Boston Evening Gaz.

MARRIAGES.

In Boston, Mr. Joseph Clark, formerly of Philadelphia, to Miss Catharine M. Cheever; Mr. Henry Plympton to Miss Eliza, daughter of the late Christopher Smith, Esq.; Mr. Wm. H. Howard to Miss Maria Willett; Mr. Ira Mellen, of Charlestown, to Miss Mary Ann Gellard; Mr. Wm. Raymond, 2d, to Miss Maria Fuller; Mr. Jonas E. Davis, to Miss Caroline M. Burdell; Mr. Wm. Ayres to Miss Ann Baxter; Mr. Zachariah S. Baker to Sarah Wade, Rev. Francis Wayland, Jr. to Miss Lucy Lane Lincoln; Mr. Josiah Bacon to Miss Rachel T. Arnold; Mr. Henry Socva to Miss Eliza Pitts.

In Marblehead, Mr. B. T. Reed, Jr. of this city, to Miss Elizabeth T. third daughter of John Hooper, Esq.—In Newburyport, Mr. Joseph Twombly to Miss Mary Leach.—In Amesbury, Mr. Amos S. Follansbee, of Newburyport, to Miss Dorothy Tilton.—In Springfield, Mr. Henry Adams to Miss Frances Bliss.—In Dorchester, Mr. Harvey Vose, of Milton, to Miss Sally Pierce, daughter of Mr. Stephen P.—In Andover, Dr. Daniel Gould, Jr. of Reading, to Miss Alia J. Hall.

DEATHS.

In Boston, Mrs. Mary Clark, aged 40; Mr. Caleb Wilson, 43; Mrs. Catharine E. wife of Mr. John Bassett, 27; Mr. Charles Howard, 40; Mr. Benjamin Dix, formerly of Salem, 22; Mr. Michael Ryan; Miss Frances T. Marshall, 38; Mrs. Lydia Hammett, wife of Mr. John N. Welch, 41; Mr. Joseph May, of Milton, 74; Mr. James Coligan, a native of Ireland; Wm. Davis, son of Mr. Benj. Ticknor, 9 y. and 4 mo.; Nathan Lawrence, son of Capt. Nathan Brown, 2.

In Cambridge, Leconte Point, Mr. Joseph Stone, 40.—In Cambridge, Mrs. Freeman, 67.—In Dedham, Mrs. Grace Shortland Smith, widow of the late Mr. John S. formerly of Rothwell, Northamptonshire, England, 60.—In Roxbury, Mrs. Maria Davis, widow of the late Stephen D. 67.—In Charlestown, Mr. James H. White, 23.—In Chelsea, Mr. Samuel Surges, formerly of Boston, 64.—In Newburyport, Mr. Josiah Hale 58.—In Newbury, Mr. Enoch Hale, 68.—In Concord, Mr. Ebenezer Boyce—Lemon, printer and junior proprietor of the Concord Gazette, 24.—In Bridgewater, Abigail, relict of Mr. Zachariah Whitman, 82.—In W. W. Whitman, widow Hannah Sprad, in her 100th year.—In Taunton, James S. Esq., 66.—In Barnstable, Capt. Nathaniel Hallist, 76.—In Falmouth, widow Abigail Hinkley, 90—the oldest inhabitant in the town, except one.—In Stoneham, 8th, Warren Buckman, 11, son of Edward B.

Deaths in this city last week, 24; viz.—Consumption, 7; Old Age, 1—Drowned, 1—Inflammation of the Lungs, 1—Infantile, 1—Rheumatic Fever, 1—Still-born, 1—Insanity, 1—Typhus Fever, 2—Liver Complaint, 1—Dysentery, 2—Dyspepsia, 1—Sudden, 1—Hooping Cough, 1—Nervousness, 1—Dropsy, 1.

Twenty-one deaths in Charlestown, S. C. for the week ending 6th inst. in 10 whites, 11 colored.

Deaths in New York last week, 83—Consumption 18—Fever 5—Inflammation 15.

In Philadelphia, 68—Consumption 8—fevers 11—Dropsy 7.

Boston Recorder & Telegraph.

Agents and Subscribers to this paper are informed, that it will be offered to them, the coming year, on the same terms as they have received it the present. We shall be permitted however to mention, that, owing to an advance in the price of paper, we are obliged to pay 50 cents a ream more than was paid for the Recorder-paper last year.

In order to avoid disappointment, we wish it to be understood, that the paper will be continued to all the present subscribers, except in cases of particular direction to the contrary. Those therefore who receive it after the expiration of the year, will conclude we suppose it is according to their desire that it is still sent. If any should find it discontinued contrary to their wishes, they will please inform us, and the subscription shall be renewed.

Agents, who wish the number of papers sent to their order, to be either increased or diminished, are desired to give information of the same, by the middle of December, or as soon after as practicable.

Letters by mail should be post-paid.

Boston, Nov. 18, 1825. WILLIS & HALLOCK.

LYNN ACADEMY.

THE Winter Quarter of the Lynn Academy,

business, or to existing plans, opinions of the